

Brooklyn Jewish Center Review



BROTHERS OR COMRADES?
By Rabbi Israel H. Levinthal

A PERSONAL MESSAGE
By Rabbi David Haymovitz

NEW YEAR GREETING SECTION

Rosh Hashanah, 5729

September, 1968

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OCTOBER 24, 1968

for our

ANNUAL MEETING

Election of Officers

* Annual Report by our President,
Mr. Emanuel Cohen

* Refreshments and Entertainment

Social Hour

BROTHERS OR COMRADES?

Sermon preached on Yom Kippur Eve, 1967

by Rabbi Israel H. Levinthal

All of you are acquainted with the custom which we Jews observe, of ushering in the new month with a special prayer on the Sabbath preceding *Rosh Chodesh*. There is only one month in the year which is not ushered in with such a prayer, and that is the month of Tishri. The Rabbis in the Talmud discuss this exception and offer explanation for it. We can understand the reason: the month of *Tishri* marks not only a new month but also the beginning of a new year, —and in the liturgy of Rosh Hashanah we pray for the blessings which we so fervently want and need, for the entire year as well as for the month.

The prayers on that special Sabbath consist of three or four paragraphs. The first is an individual prayer, in which each of us asks our Heavenly Father for the blessings of long life, health, bodily vigor, love of Torah and reverence of God—a month in which all the desires of our hearts shall be realized.

The second paragraph concentrates on our concern for the entire people of Israel. We think of their present plight and pray: "May He who wrought wondrous deeds for our ancestors, and delivered them from slavery to freedom, a speedy redemption unto us, and may He gather our exiles from the four corners of the earth." And we then conclude with the inspiring phrase *chaverim kol Yisrael* "all Israelites are comrades; and let us say, Amen."

I want to pause and consider with you particularly this concluding phrase. The words "*chaverim kol Yis-*

rael" seem to have no connection whatsoever with what precedes them. They appear to be superfluous. The words "and let us say, Amen" could well have come after our preceding plea.

It is interesting to observe that scholars who specialize in Liturgy — the study of our Prayer Book — have been puzzled by this insertion, and some of them offer interesting interpretations.

Whatever may be the scholarly explanation for the appearance of this phrase, I have a deeper question: Why did the author of the prayer use the word "*chaverim*?" Should he not rather have used the term "*Achim kol Yisrael*?" "All Israelites are brothers." After all, it would seem that *achim* (brothers) is a stronger word to be used than *chaverim* (comrades). We all pride ourselves on being the children of the same patriarchs, Abraham, Isaac and Jacob. As the brothers said to Joseph, "We are all children of one father," and *achim* (brothers) would emphasize that thought much more emphatically than *chaverim* (comrades).

And yet, upon deeper consideration, we find that our author had a good reason, and used fine judgment, in choosing the word "*chaverim*"—comrades instead of "*achim*" — brothers. He had a deliberate purpose in adopting the phrase "*chaverim kol Yisrael*"—All Israel are comrades.

There is a great difference between an "*achim*" — brother and a "*chaver*" — comrade. We do not choose a brother,

—he is born to our family; we choose a comrade. The one is an accident of birth; the other is the result of deliberate choice. You and I have seen many cases in which brothers have no interest in each other and have no concern for each other; only in time of trouble or tragedy may the feeling of brotherliness awaken — and then, perhaps merely momentarily. A comrade or friend is at your side at all times, and his concern for you and interest in you is shown not only in time of sorrow but also in joyous or ordinary times. The wise author of Proverbs emphasizes this thought when he tells us: "A friend loveth at all times; a brother is born *e'tzareh*, in adversity." (Proverbs, 17:17.)

My friends, we saw this truth exemplified in recent days in the life of our people. During the few weeks of the Arab mobilization of their armies at the borders of Israel, and especially during the six days war in June, we witnessed a remarkable outpouring of sympathy and support for Israel by thousands of American Jews, who before those trying days had shown no concern for Israel—indeed, who had no interest in any phase of Jewish life—religious or cultural. They had been completely alienated from, or, at best, had been apathetic to, all Jewish life. But, suddenly, "*b'et tzarah*"—in a time of adversity or tragedy, the dormant feeling of brotherliness was awakened, and they responded magnificently to Israel's needs.

(Continued on Page 4)

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(Continued from Page 3)

The same was true in 1947 and 1948, in connection with the War for Israel's Independence, as to Jews who had had absolutely no interest, and who had wanted no part, in Jewish life—Jews who were completely assimilated. Suddenly, "*u'ach P'tzarah yival-ed*"—the hidden spark of brotherliness was kindled—and they arose to help, to work, and, even in some cases, to fight with Israel, in her bitter struggle.

Alas, however, after the War of Independence, when things became normal and Israel was no longer in danger, this awakened feeling of brotherliness on the part of many of them became dormant again.

The intellectual leaders of our people today, both in Israel and in America, are deeply concerned about what will happen to this feeling of brotherliness that we have witnessed in the hearts of many previously disinterested Jews: will these persons return to their indifference and apathy when the danger facing Israel is passed — or will they be transformed from "*achim*" to "*chaverim*," from brothers to comrades, so that we may be able to say of each of them "at all times the friend loveth!"

This is the challenge that faces us American Jews today: How can we change these "*achim* into *chaverim*?"

What makes one choose another for a friend? Why does A choose B and not another for his companion? The answer is simple: A sees in B the qualities of personality, of thinking, that he admires — qualities which respond to his own needs; and thus he is happy to enjoy his comradeship.

And that is exactly what we have to do to make the *achim* want to be "*chaverim*" to the Jewish people. We have to make them see the beauties of the true Jewish life, the relevance of the ideals and teachings of our people's prophets and sages to their own spiritual needs. Once they will see these things and get to know them, they will desire to be "*chaverim*" to our people. Our great tragedy is that we have failed to bring this knowledge to them. True, more

children attend Hebrew School today than in previous years; but of what value is this instruction, if, as is the case with the large majority of our youth, Jewish studies are not continued by the boy who has become Bar Mitzvah or by the girl who has been confirmed or consecrated? In the most important years of their adolescence, when their minds are maturing, when they could get a mature understanding of the vital teachings of Judaism for our day, they leave their Jewish studies — and thus either forget what they had learned, or, at best, remain with childish notions of Jewish beliefs and ideals. Is it so strange then that, when these young people enter college and face the new philosophies and sciences of our time, they become quickly alienated from the precious heritage of their own people?

Maimonides, it seems to me, has epitomized the answer to our problem, when he tells us: "*Talmide Chachamim*, students of the wise are called *chaverim*." In the days of Maimonides, and for many years thereafter, scholars and even wise students of the Torah were given the honored title of *chaver*. Only those who are students of our Torah can be called *chaverim*. And Maimonides goes further and gives us the reason for his statement: "And the reason they are called by this title is that their fellowship, and comradeship one towards the other, is a *chaverah ne'emuneh*, a genuine and faithful fellowship." Now, especially, when we are witnessing the fulfillment of the prayer, "May He redeem us and may He gather our exiles from the four corners of the earth," now, when we were privileged to see how these ingathered Jews fought so bravely to defend their land and their people—now, when so many of our newly awakened Jews have felt the spark of *achavah*, now, it is our great opportunity to transform these *achim* (brothers) into *chaverim* (comrades), unto a *chaverah nemanah* — a true and faithful comradeship.

The Rabbis translate the Psalmist's words: "Jerusalem that is now rebuilt, a city bound together" (Psalms, 122:5), to mean; "It is the city that

maketh all Israel into *chaverim*, into a fellowship."

Now that Jerusalem is united into its old glory, we have the opportunity to fulfill the Rabbis' faith and hope that the rebuilt and reunited Jerusalem shall be the city "*shemachberet yisrael zeh lazeh*, that will unite in comradeship every Jew to his fellow Jew," so that we will be able to say with pride and with happiness, *Chaverim kol Yisrael*, all Israel are comrades!"

From the Desk of Our President

On behalf of the administration of the Center, I want to take this opportunity to welcome all of our members back from their summer vacations and to extend a cordial invitation to all to spend as much time as possible, participating in Center activities during the course of this year. May we resolve for the New Year to pledge our energies and our support on behalf of this institution of religion and learning.

The vitality and vibrancy of a religious institution is in direct proportion to the sense of belonging and participation of the membership. Our program is geared and planned for our youth and for our mature membership. Let distance not deter your presence. We want to see all of our members at the Center.

EMANUEL COHEN
President

WE URGE YOUR PARTICIPATION!

- ENROLL NEW MEMBERS
 - SUPPORT THE KOL NIDRE APPEAL
 - RESERVE TICKETS FOR THE JAN PEECE CONCERT
 - GIVE & GET ADS FOR OUR ANNUAL JOURNAL
-

Brooklyn Jewish Center Review

A PERSONAL MESSAGE

It is only natural that my mind and heart should be deeply stirred as I sit down to write my first message to you. Eager hopes and yearning anticipations for the future crowd upon me, and I feel the thrill of eventfulness and expectancy to meet the new faces and the new surroundings. I feel privileged and honored to be able to work with and follow in the footsteps of our Honorable and distinguished leader Rabbi Israel H. Levinthal. Mingling with these are memories, sweet and sacred, of the place and people I have just left after a wonderful association.

A simple yet significant verse from Genesis seems to me to offer the most direct and fitting medium whereby to interpret the mood of this special occasion; "And now come, let us make a covenant I and thou" (Genesis 31-44). A covenant is a sacred compact involving the interchange of binding pledges and mutual obligations. Not alone are there the usual two parties to the covenant, there is also a third party, invisible, and yet most really present, that is God, the Eternal Witness.

Surely there is no term more fitting than "covenant" to designate the relationship of a Rabbi and his congregation. The Rabbi, in being invited to a congregation, is called to a high and holy office. He is to touch the sanctities of life, he is to enter into the Holy of Holies, hearts and consciences.

This is the nature of the relationship of the Rabbi and the congregation. They not only enter into an agreement; they form a covenant. They are giving mutual pledges of loyalty to the heritage of the past — interpreted in the living terms of present day duties, responsibilities,

needs and opportunities. So, my dear friends, come! let us make a covenant.

Having intimated the sacredness of the covenant relationship, the text indicates the parties to the covenant — "I and thou." The "I" of course, refers to me, the recent comer to your midst, just newly called here as your spiritual leader. The "Thou," refers to you, my dear friends, members of this venerable and hallowed Center. The impression I have of you first is of a warm and responsive congregation blessed with a wonderful group of noted and distinguished leaders. Of course most of you are as yet unknown to me. Your faces are still mostly unfamiliar. However, meeting so many of you, we don't seem to be like strangers. I can read in your faces a preliminary good will and the promise of responsiveness. Naturally I cannot yet expect the fullness of your friendship. That does not come all at once, nor by itself, nor is it given for the mere asking. It must be earned. My sincere hope is that, as time passes, and we work together and come to know each other better, it will be "I and Thou" — the "Thou" not simply in the collective sense of all of you, as a group, but rather the "Thou" with the affectionate sense, for I will know you, family by family, individual by individual.

The work before us is hard. The tasks are many. There are perplexing problems, pressing needs, a multiplicity of duties and responsibilities, communal and general. The work is heavy, in a two-fold sense, First, in its amount, requiring the utmost of our time, our energies, and our abilities to get it done, second in its significance, for the work is of a character and dignity worthy of our best and highest powers in its doing. We must avoid the odium of being slack-

ers. The shared task ceases to be a task. The work which is impossible for a few becomes an easy matter for the many. Division of labor makes for a prosperous production. There must be teamwork. The call is for cooperation of personal attendance and the cooperation of personal service.

Besides cooperation, may I ask of you sympathetic understanding? I would dare to bespeak beforehand, in all frankness and earnestness, that you consider the difficulties and perplexities of the position and make the necessary allowances. I don't ask that there be no criticism, but only that the criticism shall be constructive and helpful-criticism that sees from within rather than looks on from the outside. Accord me, I ask of you, sympathetic understanding, that we may walk together hand in hand and heart with heart.

RABBI DAVID HYMOVITZ

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Membership Committee

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NEWS OF THE CENTER

NEW YEAR GREETINGS FROM OFFICERS AND STAFF

ON THE eve of the Jewish New Year 5729, the officers of the Brooklyn Jewish Center extend to all the members and friends of our institution their best wishes for a year of health, happiness and joy. May we, together with all mankind, be blessed with peace and prosperity.

In this hour, as the New Year is ushered in, we, the officers of this Institution, take this opportunity of thanking all our members for their devotion and loyalty to our Center. We are confident that with the co-operation of our membership the year 5729 will be crowned with new achievements and success in our work on behalf of our community and our people.

L'shonoh Tovo Tikosevu!

Emanuel Cohen, *President*
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Julius Kushner, *Vice-President*
Harry Leventhal, *Vice-President*
Aaron Gottlieb, *Treasurer*
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Secretary
Harry Blickstein, *Hon. Secretary*

From the Center Staff

On behalf of the Center Staff I extend to the rabbis, officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes for the New Year.

DAVID M. GOLD,
Executive Director.

From the Sisterhood

The officers of the Sisterhood extend heartiest New Year Greetings to all of our members and their families. Sisterhood looks back with pride and satisfaction on its activities during the

year 5728 and hopes for an even more successful season in 5729.

With best wishes for a *Shono Tova Umesuka.*

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From the Men's Club

The officers of the Men's Club wish all its members, families and friends a year of health and good tidings. A year that will bring true peace to our beloved land, to the State of Israel and all mankind.

We invite each and everyone of you to participate in this coming year's events.

May the Good Lord bless the entire Center and may we and our families all be inscribed in the Book of Life and Happiness.

"L'shonoh Tovo Tikosevu."

Louis Moskowitz

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Louis Kramer
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Honorary Presidents
Harold Brown
Murray Greenberg
Carl Kahn
Vice Presidents
Harry Goldstein
Chaplain

SABBATH WORSHIP

Week of September 20

Kindling of Candles: 6:38 P.M.
Services: 6:00 P.M.

SABBATH MORNING SERVICES

September 21 — 8:30 A.M.
Sidrah: "Nitzavim"
Deuteronomy: 29:30-20
Prophets: Isaiah 61:10-63:9

Week of September 27

Kindling of Candles: 6:26 P.M.
Services: 6:00 P.M.

SABBATH MORNING SERVICES

September 28 — 8:30 A.M.
Sidrah: "Veyelekh"
Deuteronomy: 31
Prophets: Hosea 14:2-10;
Micah 7:18-20; Joel 2:15-27

RABBI HYMOVITZ

will preach each Sabbath

CANTOR SAULER WILL CHANT THE SERVICES

The Saturday afternoon Talmud Class will be held one hour before Mincha.

The Junior Congregation worships every Saturday and Holiday morning at 10 A.M., led by Jay Safier.

The Children's Congregation meets every Sabbath morning at 10:30 under the leadership of Miss Ann Silver, followed by singing, dancing and Kiddush.

SAT. LATE AND DAILY

Mincha Services

Followed by Maariv

Week of Sept. 22 — 6:48 P.M.

Week of Sept. 29 — 6:30 P.M.

DAILY SERVICES:

Sunday mornings: 8:30 A.M.

(one minyan)

Mornings: Monday through Friday
7:30 A.M.

HIGH HOLY DAYS SERVICES

MAIN SYNAGOGUE

Rosh Hashanah

Services for Rosh Hashanah will be held on Sunday and Monday evenings, September 22nd and 23rd at 6:45 o'clock on Monday and Tuesday mornings, September 23rd and 24th at 7:30 o'clock. The Torah reading will commence at 9:10 A.M. The shofar will be sounded on September 24th at 10:10 A.M. All worshippers are requested to be in their seats before that hour. The sermon on both days will be preached at about 10:30 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:00 o'clock, and the services will finish at approximately 1:15 o'clock.

Rosh Hashanah Sermons

The sermons will be preached on both days of Rosh Hashanah at 10:30 o'clock.

Rabbi Levinthal will preach on the first day of Rosh Hashanah.

Rabbi Hymovitz will preach the sermon on the second day.

Yom Kippur

The Kol Nidre services which usher in the Fast of Yom Kippur will be held on Tuesday evening, October 1st at 8:20 o'clock.

Yom Kippur services will begin on Wednesday morning, October 2nd at 8:00 o'clock. The Yizkor service will be held at 11:15 A.M.

On Yom Kippur Eve, the sermon by Rabbi Levinthal will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon by Rabbi Hymovitz will follow the Memorial Services.

Cantor and Choir to Officiate in Main Synagogue

Our Cantor, Rev. William Sauler, will officiate at the services to be conducted on Rosh Hashanah and Yom Kippur in the main synagogue. He will be assisted by the Center Choir under the direction of Mr. Samuel Scheraga.

AUDITORIUM

Rosh Hashanah

Rosh Hashanah services will be held in the Auditorium Sunday and Monday, September 22nd and 23rd, at 6:45 P.M., and on Monday and Tuesday mornings, September 23rd and 24th, at 7:30 A.M. Mr. David Abramowitz will officiate.

Sermons

The sermons will be delivered by Rabbi Hymovitz on the first day and by Mr. Max I. Cohen on the second day of Rosh Hashanah.

Rabbi Hymovitz will deliver the sermon at the Kol Nidre services in the Auditorium and on Yom Kippur. Rabbi Hymovitz will preach after the Yizkor services.

Yom Kippur

The following schedule of services will prevail in the Auditorium:

Kol Nidre Services — Tuesday evening, October 1, at 6:20 P.M.

Yom Kippur Services—Wednesday, October 2, will begin at 8:00 A.M., Torah Reading will be at 10:30 A.M., Yizkor services will begin at 11:15 A.M. The sermon will be delivered at 11:45 A.M. Musaf services will start at 12:15 P.M. Mincha services will be held at 4:15 P.M. Neilah services will begin at 5:45 P.M.

Candle Lighting During High Holy Days

Candles will be lit for the Rosh Hashanah holidays on Sunday and Monday, September 22nd and 23rd at 6:35 P.M.

On Tuesday evening, October 1, (Kol Nidre Eve) candles will be lit at 6:20 P.M.

Additional Yizkor Services

For the benefit of the community, the Center will conduct special Yizkor services on Yom Kippur, Wednesday morning, October 2, in the Dining Room of our building. There will be three such services, at 10:00 o'clock, 10:30 and 11:00.

YOUTH CONGREGATIONS

The Rosh Hashanah services in the Junior Congregation will be held on Monday and Tuesday, September 23rd and 24th at 10:00 A.M.

The Kol Nidre services will be held on Tuesday evening, October 1st, at 6:20 o'clock.

The services on Yom Kippur will be held Wednesday morning, October 2, at 10:00 A.M. and 5:00 P.M.

Children's Congregation

In addition to the Junior Congregation Services in the Prayer Room, there will be a special children's service for boys and girls under 11 years of age attending our Schools.

Admission will be free to pupils of our schools under 11. These services will be held in the Dining Room as per the following schedule: Rosh Hashanah at 11:00 A.M., Yom Kippur at 12 Noon.

Holiday Gym Schedule

The Gym and Baths Department will be open for men and boys on Tuesday, October 1st from 12 to 3 P.M. and will be closed on Wednesday October 2nd for the Yom Kippur holiday and will reopen on Thursday morning, October 3rd at 10 o'clock for women.

CHILDREN'S and

JUNIOR CONGREGATIONS meet regularly

EACH SABBATH AND HOLIDAY

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• • •

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PRAYER FOR THE NEW YEAR

O God, divine Ruler of the universe, as the twilight of the old year fades into the night that marks the birth of another year, we gather together in Thy house with mingled emotions, mindful of the blessings and the sorrows Thou has seen fit to lay upon us.

Thou, O Lord, art without beginning and without end. Before Thee, time and change are as naught. A thousand years in Thy sight as yesterday when it is past, but as for man, his years are numbered; every hour is precious for Thou hast set a limit to his days on earth. On Rosh Hashanah we become aware of the flight of time, the vanity of our possessions, and the uncertainty of life. We feel the need of pursuing that which is timeless and indestructible. O may our prayers on these Holy Days arouse within us lofty resolves.

Stimulate us to find richer meaning and fuller content in all our daily tasks and aspirations.

We pray that this year be for us and for all mankind a year of life and health, a year of sustenance and cheer. Help us to make it a year of consecration to the Torah, of devotion to Israel, of loyalty to Zion and of service to humanity; a year of faith and wisdom to meet the perplexities and perils which may beset us.

On this Rosh Hashanah and in the days to come, may we acknowledge Thee our Father and regard all men as brothers. May it be a year of peace, concord and serenity, a year in which Thy Spirit will fill the hearts of all Thy children everywhere. Amen.

*Edited By Rabbi Morris Silverman
From The High Holiday Prayer Book*

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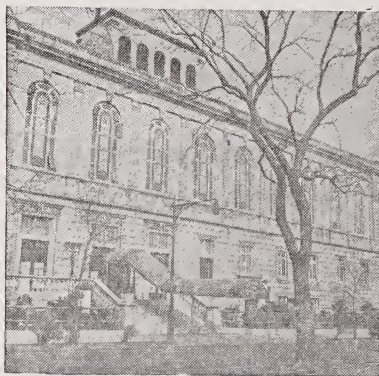
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If we only were blessed that our revered Rabbi was on the road to recovery . . .

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If we only were on the eve of rejoicing in our Center's 50th Anniversary . . .

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If we only were honored with our new Rabbi David Hymovitz . . .

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But honors and celebrations don't make a Center. There is much more, and for all this we need your help. Increase your giving by remembering these events in our Center's life. No one must ignore the Kol Nidre Appeal. Give as never before.

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